



Dedicated to His Divine Grace A.C. Bhaktivedānta Swāmi Prabhupāda
Founder-Ācārya of the International Society for Kṛṣṇa Consciousness

The Seven Oceans of KRISHNA

Inside: Modern Education |
The Rightful Claim |
Analogy Arena | Verse of
the Month | Thematic: The
D's Devoid of Devotion

REAL UNITY



FROM THE DESK OF
THE FOUNDER ĀCĀRYA

The unity of the individual souls attempting to satisfy the Supreme Lord or rendering service to the Lord is real unity.

In the material world such unity is not possible. Even though people may officially unite, they all have different interests. In the United Nations, for instance, all the nations have their particular national ambitions, and consequently they cannot be united.

Disunity between individual souls is so strong within this material world that even in a society of Kṛṣṇa consciousness, members sometimes appear disunited due to their having different opinions and leaning toward material things. Actually, in Kṛṣṇa consciousness there cannot be two opinions. There is only one goal: to serve Kṛṣṇa to one's best ability. If there is some disagreement over service, such disagreement is to be taken as spiritual. Those who are actually engaged in the service of the Supreme Personality of Godhead cannot be disunited in any circumstance. This makes the Supreme Personality of Godhead very happy and willing to award all kinds of benediction to His devotees. (SB 4.30.8 Purport)

The Seven Oceans of KRISHNA

Gauranga Darshan Das



Bhagavad-gītā is the greatly enlightening philosophical song sung by Lord Sri Kṛṣṇa, to instruct His dear friend and devotee Arjuna who was bewildered on the battlefield of Kurukṣetra. The Gītā is known for its philosophical depth and practical relevance in day-to-day life. The greatness of Bhagavad-gītā is described in the following verse.

*sarvopaniṣado gāvo
dogdhā gopāla-nandanah
pārtho vatsaḥ su-dhīr bhoktā
dugdham gītāmṛtaṁ mahat*

"This Gītopaniṣad, Bhagavad-gītā, the essence of all the Upaniṣads, is just like a cow, and Lord Kṛṣṇa, who is famous as a cowherd boy, is milking this cow. Arjuna is just like a calf, and learned scholars and pure devotees are to drink the nectarean milk of Bhagavad-gītā." (Gītā-māhātmya 6)

The Condensed Essence of all Scriptures

The Gītā is the essence of all Upaniṣads, then what is the essence of Bhagavad-gītā? The Bhagavad-gītā consists of 18 chapters, which are further categorized into 3 sections – the first six chapters predominantly describe karma-yoga, the last six chapters predominantly present jnana-yoga, and the middle six chapters describe bhakti-yoga, or pure devotional service unto Lord Kṛṣṇa.

This middle section is considered the essence of Bhagavad-gītā. The essence of this Bhakti-yoga section, according to Śrīla Viśvanātha Cakravartī Tḥākura is the middle two chapters (the Ninth and the Tenth). And the further essence of these two chapters is the 34th verse of the ninth chapter, which Lord Kṛṣṇa repeats at the end of the Gītā (18.65).

*man-manā bhava mad-bhaktō
mad-yājī mām namaskuru
mām evaiśyasi satyaṁ te
pratijāne priyo 'si me*

Lord Kṛṣṇa said, “Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me, and worship Me. Being completely absorbed in Me, surely you will come to Me.” (BG 9.34)

In this verse Kṛṣṇa emphasizes four ways of connecting with Him, the essence of all these methods or any of the spiritual rules and regulations that we follow is to always remember Kṛṣṇa or *man-manā* – to be Kṛṣṇa conscious. This is also reconfirmed in the Padma Purana, and quoted in the Caitanya-caritāmṛta.

*smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ*

“Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles.” (CC Madhya 22.113)

The essence of all vidhis and nisedhas or do’s and don’ts, rules and regulations, or prescriptions and prohibitions, is to always think of Kṛṣṇa and never forget Kṛṣṇa.

The most essential ‘do’ is to ‘always remember Kṛṣṇa’. The most essential ‘don’t’ is to ‘never forget Kṛṣṇa’. The most essential ‘rule’ is to ‘always remember Kṛṣṇa.’ The most essential ‘regulation’ is to ‘never forget Kṛṣṇa.’ The most essential ‘prescription’ is to ‘always remember Kṛṣṇa.’

The most essential ‘prohibition’ is to ‘never forget Kṛṣṇa.’ That’s the essence of Bhakti Yoga, the essence of Bhagavad Gītā, Srimad Bhagavatam, and all scriptures: “to be Kṛṣṇa conscious.” Therefore Kṛṣṇa repeats this instruction several times in the Gītā: *man-mana, mayy eva mana adhatsva, mayy avesya mano ye mam, ananyas cintayanto mam* and so on.

Are Thinking of Kṛṣṇa & Being His Devotee Different?

“*Man-maṇā*” means to always think of Kṛṣṇa. “*Bhava mad-bhakto*” means to become a devotee of Kṛṣṇa. Are these two different? – If one is always thinking of Kṛṣṇa, is that person not a devotee? Is Kṛṣṇa redundant in presenting the essence? – No!

One can always think of Kṛṣṇa without being His devotee. For example, Kamsa was 24 hours Kṛṣṇa conscious with fear in the heart. Hiranyakaśipu was 24 hours Kṛṣṇa conscious with hatred in his heart. Sisupala was 24-hour Kṛṣṇa conscious with envy in his heart. So, one can become thoroughly Kṛṣṇa conscious with negative emotions. But Kṛṣṇa’s recommendation in the above verse to always think of Him with positive emotions of love, affection, devotion, gratitude and so on, and not negative emotions.

What Does It Mean to Think of Kṛṣṇa?

While explaining this word *man-mana*, Sripada Ramanujacarya said, “*Mayi apāra... kārūṇya sauśīlya saundarya mādhyura gāmbhīrya audārya vātsalya jaladhau... nivīṣṭa mana bhava*” meaning, “To always think of Kṛṣṇa means to immerse our minds in the seven expansive and deep oceans of Lord Kṛṣṇa’s compassion, good character, beauty, sweetness, gravity, benevolence and affection.”

This implies that we need to contemplate on these seven qualities of Kṛṣṇa to follow Kṛṣṇa’s instruction of “*man-mana*” in BG 9.34. Now let’s make our humble attempt to bathe in these seven oceans of Kṛṣṇa, by recollecting His qualities as described in various Vaiṣṇava scriptures.

1. Kārūṇya jaladhi: Kṛṣṇa is an Ocean of Compassion

This means to meditate on all the pastimes of Kṛṣṇa where He exhibited His compassion. For example, although Putanā was a witch, a *rākṣasi*, baby catcher, Lord Kṛṣṇa showed her mercy. She was infamous for catching infant babies and sucking their blood. Although she came with a malicious intention to kill not only infant Kṛṣṇa but all the newborns in Vṛndāvana who were less than ten days old, still, Kṛṣṇa bestowed upon her the position of a motherly nurse, as an assistant of Mother Yaśodā in the spiritual world. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother? (SB 10.6.35-38)

Uddhava appreciates this compassionate spirit of Kṛṣṇa by saying,

*aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyam
kaṁ vā dayāluṁ śaraṇaṁ vrajema*

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Putana] although she was unfaithful and she prepared deadly poison to be sucked from her breast?” (SB 3.2.23)

In this way, several shlokas and pastimes describe Kṛṣṇa’s compassion (Karunya).

2. Sauśīlya jaladhi: Kṛṣṇa Is An Ocean of Good Character

Although Kṛṣṇa is supremely powerful creator and maintainer of the universe, killer of numerous demons, and the establisher of dharma, still in His human pastimes, He was very respectful and humble in front of His elders, parents, teachers and brahmanas.

He bows down in front of His father Vasudeva and mother Devaki and all her co-wives. All the stepmothers of Kṛṣṇa were worshipable to Him like His actual mothers, in front of whom He shows exemplary etiquette.

Kṛṣṇa obediently, humbly, submissively renders service to Sandipani Muni, his guru, offering any guru-daksina that he expected. So that is Kṛṣṇa’s good character. Kṛṣṇa respectfully treated all the sages and brahmanas who came to visit Him in Dwaraka. It was Lord Kṛṣṇa who had killed Kamsa and reinstated Ugrasena as the King of Mathura. But Kṛṣṇa obediently folds His hands and stands submissively before Ugrasena and says, “O my dear sir, this is what has happened.” Kṛṣṇa submissively provides a report and Ugrasena. These instances serve as vivid examples of Kṛṣṇa’s saushilyata, illustrating His exceptional good character. When Lord Caitanya went to Vrindavan for the very first time, a male parrot named Suka glorified Lord Kṛṣṇa’s character as follows: “*śīlam sarva-jananuranjanam: Kṛṣṇa’s spotless character and behavior satisfies everyone.*” (CC Madhya 17.210)

3. Saundarya jaladhi: Kṛṣṇa Is An Ocean of Beauty

The scriptures are filled with describing Kṛṣṇa’s beauty. Lord Siva describes Lord Kṛṣṇa as “*sarva saundarya sangrahaṁ: collection of all beauties in all the material and spiritual worlds.*” (SB 4.24.45). The Venkateshwara Suprabhatam describes the Lord as “*kandarpa darpa hara sundara divya murti* – His beautiful, divine transcendental form

completely steals the pride of cupid.” The Brahma Samhita says, “kandarpa-koti-kamaniya-visesa-sobham – The Lord’s beauty surpasses even ten million cupids put together.” (Brahma-samhita 5.30).

Further, Srila Rupa Gosvami’s Padyavali says:

*phullendīvara-kāntim indu-vadanam barhāvataṁsa-priyam
śrīvatsāṅkam udāra-kaustubha-dharam pītāmbaram sundaram
gopīnām nayanotpalārcita-tanūm go-gopa-saṅghāvṛtam
govindam kala-veṇu-vādana-param divyāṅga-bhūṣam bhaje*

“His complexion is the colour of a blooming blue lotus flower, whose face is like the moon, who is fond of wearing a peacock feather crown who bears the mark of Srivatsa, who wears a great Kaustubha gem, who is dressed in yellow garments His handsome form is worshipped with lotus offerings of gopis’ glances, Accompanied by a host of surabhi cows and gopas Govinda, fond of sweetly playing the flute. His divine body is decorated with glittering ornaments, I worship Lord Govinda.” (Padyavali 46)

All the gopis of Vrindavan constantly bathe Kṛṣṇa with their loving glances. Just as the *cātaka* birds want to drink water that comes directly from the sky and from not any other source of water, the gopis desire to see only Vṛndāvana form of Kṛṣṇa, and not any other form of Kṛṣṇa (gopī-locana-cātakāmbuda-maṇiḥ saundarya-mudrā-maṇiḥ, Mukunda-mālā-stotra 30).

Whenever Kṛṣṇa comes in front of the gopis, the gopis stop blinking their eyes and just look at Kṛṣṇa’s saundarya with unblinking eyes. And they even criticize Brahma for designing human bodies with only two eyes, that too with eyelids that constantly blink. They feel that even with thousands of eyes, one wouldn’t be able to relish Kṛṣṇa’s beauty completely.

In order to relish the sweetness of sugarcane juice, one should not have jaundice. Similarly, to relish the beauty of Kṛṣṇa, we need to have a loving heart devoid of malice. We relish Kṛṣṇa’s beauty to the degree our consciousness is pure. And the purest consciousness is there in the hearts of the gopis of Vrindavan. Therefore, they relish Kṛṣṇa’s beauty more than anyone else could ever relish. And the best relisher of Kṛṣṇa’s beauty amongst the gopis is Srimati Radharani.



4. Mādhurya jaladhi: Kṛṣṇa Is An Ocean of Sweetness

There are unlimited references that describe Kṛṣṇa's sweetness. Sripada Vallabhacharya says,

*adharaṁ madhuraṁ vadanāṁ madhuraṁ
nayanāṁ madhuraṁ hasitaṁ madhuraṁ*

Everything that is connected to Kṛṣṇa is complete sweetness. Every attribute of Kṛṣṇa is filled with sweetness. Let's names, pastimes, forms, and qualities are filled with sweetness. Lets consider the sweetness of Kṛṣṇa's holy name –

*madhura-madhuram-etan maṅgalaṁ maṅgalānām
sakala-nigama-vallī-sat-phalaṁ cit-svarūpaṁ
sakṛd api parigitaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma*

“The chanting of harināma is the most beneficial of all spiritual and pious activities. It is more relishable than the sweetest honey. It is the transcendental fruit of all the śruti scriptures, the Vedas. O best of the Bhārgavas! If any person chants harināma offenselessly even once, be it with śraddhā, or with derisive indifference, harināma immediately offers him liberation.’ (Mahabharata, Prabhasa-Khanda) And we have unlimited shlokas to describe the sweetness of Kṛṣṇa's name only, what to speak of His other attributes.

5. Gāmbhīrya jaladhi: Kṛṣṇa is An Ocean of Gravity

In connection with the Pāṇḍavas, attracted by their devotion (bhakti), Krishna played numerous roles like a friend friend, driver, cousin, messenger, and advisor. However, when Arjuna found himself in a state of utter confusion, Kṛṣṇa assumed a mood of gravity and spoke the profound philosophy of Bhagavad Gītā. Sometimes, it's described that Kṛṣṇa's voice is as grave as rumbling clouds.



After offending Kṛṣṇa and the residents of Vṛndāvana by creating a devastating rainfall, Indra came to beg forgiveness from Kṛṣṇa. Then Kṛṣṇa gravely cautioned Indra not to be puffed up of his high position but continue his service with humility. In the episode when lord Brahma came to Kṛṣṇa to beg forgiveness for his offence of stealing Kṛṣṇa's friends and calves, Kṛṣṇa assumed a grave mood. Although Brahma offered several prayers to Kṛṣṇa, the Lord didn't speak back. Brahma finally reconciled that Kṛṣṇa wanted him just focus on His service and then departed. Later Brahma went to a place called Antardvīpa and performed severe austerities and meditated on Kṛṣṇa. In response, Kṛṣṇa appeared in front him as golden Gaurāṅga and blessed him saying that Brahma would become Haridāsa Ṭhākura in his next life. In this way, Kṛṣṇa can be very grave in His dealings with His devotees according their moods, deeds and needs.

6. Audārya jaladhi: Kṛṣṇa Is An Ocean of Benevolence

Kṛṣṇa's audāryata or benevolence is most vividly exhibited in His form as Lord Caitanya Mahāprabhu. He doesn't discriminate between those who are qualified or unqualified, but freely distributes Kṛṣṇa prema. If a person is more fallen, Lord Caitanya will give more prema to him.

*cirad adattam nija-gupta-vittam
sva-prema-namamṛtam aty-udarah
a-pamaram yo vitatara gaurah
kṛṣṇo janebhyas tam aham prapadye*

"The most munificent Supreme Personality of Godhead, known as Gaurāṅga, distributed to everyone — even the lowest of men — His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him." (CC Madhya 23.1)

Because of His extreme benevolence and magnanimity, He is giving prema through nama. When we chant Kṛṣṇa nama, we get Kṛṣṇa Prema. Once we get Kṛṣṇa Prema, should we give up Kṛṣṇa nama? No! We chant Kṛṣṇa nama to get Kṛṣṇa Prema, and once we get Kṛṣṇa Prema, we chant Kṛṣṇa nama with Kṛṣṇa prema. "a-pamaram yo vitatara gaurah", even the most pamaras are getting access to this Kṛṣṇa Prema by Kṛṣṇa's benevolence in the form of Lord Caitanya Mahāprabhu.

Kṛṣṇa is very benevolent, but His devotees are more benevolent. When Lord Kṛṣṇa, with all His powers, appears in the form of a devotee, we can only imagine the degree of benevolence that combination can show. So Mahāprabhu is the Supreme Personality of Godhead with all powers, playing the role of a devotee with all benevolence.

7. Vātsalya jaladhi: Kṛṣṇa Is An Ocean of Affection

Vātsalya means affection. A mother is very affectionate towards her child. She can sacrifice all her comforts to attend to the needs of a child especially when the child is very young. The Lord's affection toward all devotees is depicted as surpassing that of ten million mothers combined. Mother Suniti tells Dhruva, "Dhruva, I am just one mother. But Lord Kṛṣṇa can give you the affection of millions of mothers put together." That's her realization as a mother.

*evam sandarśitā hy aṅga
hariṇā bhṛtya-vaśyatā
sva-vaśenāpi kṛṣṇena
yasyedam seśvaram vaśe*

"O Mahārāja Parikṣit, this entire universe, with its great, exalted demigods like Lord Siva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one special transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime." (SB 10.9.19)

*kṛṣṇa kṛṣṇa mahā-bhāga
tvam-nāthaṁ gokulaṁ prabho
trātum arhasi devān naḥ
kupitād bhakta-vatsala*

[The cowherd men and women addressed the Lord:] Kṛṣṇa, Kṛṣṇa, O most fortunate one, please deliver the cows from the wrath of Indra! O Lord, You are so affectionate to Your devotees. Please save us also. (SB 10.25.13)

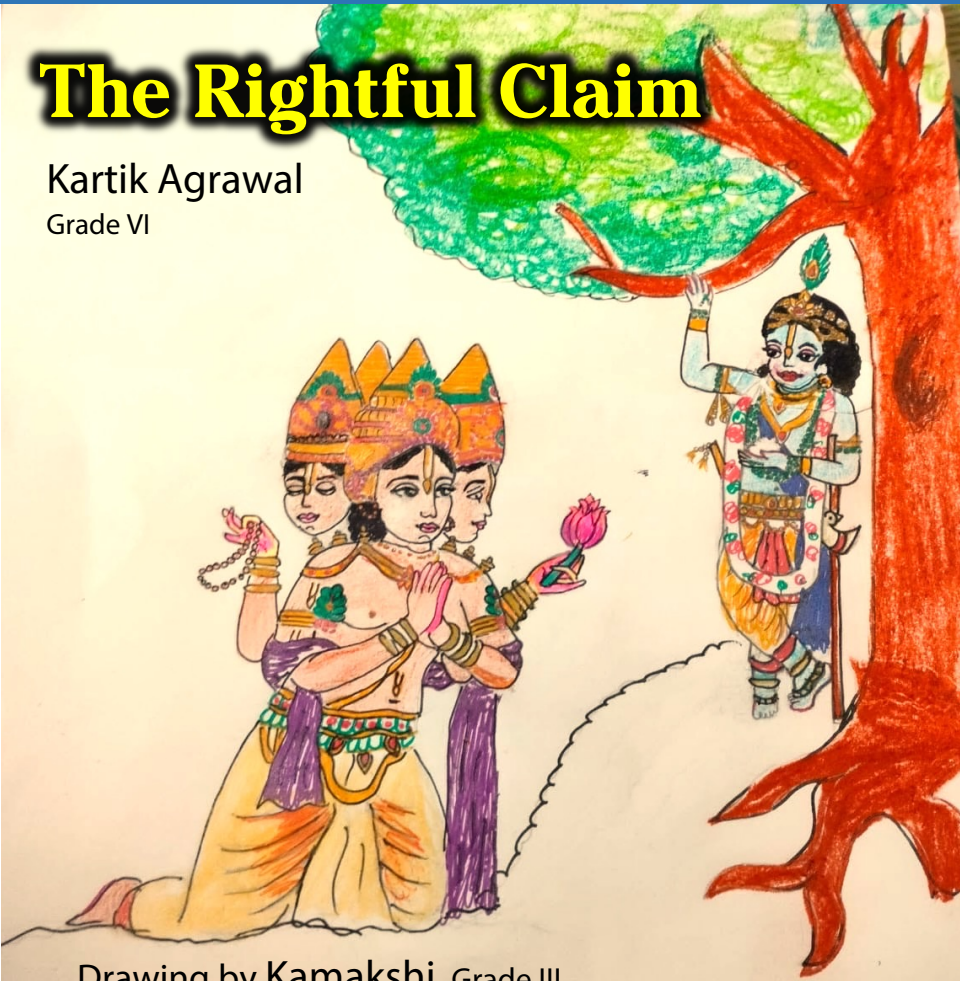
Therefore, let us try to immerse our minds in the seven oceans of Kṛṣṇa, as Kṛṣṇa expected us to become man-mana, more and more Kṛṣṇa conscious.



The Rightful Claim

Kartik Agrawal

Grade VI



Drawing by Kamakshi, Grade III

In the Tenth Canto of Śrīmad-Bhāgavatam, Lord Brahma offers eloquent prayers to the lord. He prays, “ O Lord, one who earnestly waits for You to bestow Your mercy upon him, while suffering the reactions of his past misdeeds patiently and offering You respectful obeisances with his heart, words, body , is surely eligible for liberation, for it is his **rightful claim**.”(SB 10.14.8)

This verse shows that suffering in this world is nothing but a lesson for us to never repeat past misdeeds ; these sufferings should be taken as the desire and indirect mercy of the Lord. This suffering, sooner or later, by the will of the Lord, proves to be beneficial, and it does not matter if we realize it or not.

For example , Mahārāja Parīkṣit was not saved by the Lord when he was cursed to die in a week, yet this led to the advent of Bhāgavata Purāṇa, the sole refuge of the unfortunate masses in the Kali Yuga.

One should know that the Lord always does everything for our own good, directly or indirectly. By this remembrance, one can be grateful to the Lord for everything, including punishments and always have complete faith on Him. A father punishes an undisciplined child for the child's benefit.

The difference between a materialist and a devotee in this world is not the amount of suffering , a devotee also suffers; it is about the way he or she responds to suffering. The early devotees in the USSR too suffered terribly, yet they continued with their preaching, which pleased the Lord. A devotee actually sees suffering as mercy of the Lord. Avantī Brāhmaṇa had lost all his opulence, prestige and family ties only to realise that it was needed to bring him on the path to Kṛṣṇa.

Getting affected by suffering is natural for devotees as well, they try to protect themselves as much as possible, but they do not lose faith on the ever-beneficial and inconceivable plan of the Absolute Truth. The Pāṇḍavas faced so many inconveniences throughout their lives, they were exiled, had to live incognito as servants of an insignificant king, were almost burned in a house of lac, lost their children to the Kurukṣetra war and so on. They were fighting for themselves, they were furious at various occasions, yet, they never lost hope in Kṛṣṇa's transcendental will, and attained the Supreme Abode.

Even when we are able to perceive the Lord as our ever well-wisher , we cannot demand liberation from the Lord. He is the controller, and it is His choice when to accept us. We just need to continue with our devotional life and wait for His mercy earnestly and sincerely.

Thus, when the Lord sees that we are having complete faith on Him and offering Him respectful obeisances from our external and internal self, even after suffering in this world, over a very long period of time, He provides us the opportunity to eternally serve His lotus feet in His spiritual abode.

VERSE OF THE MONTH



Whom should one Associate with?

SB 10.10.18

*sādhūnām sama-cittānām
mukunda-caraṇaiṣiṇām
upekṣyaiḥ kiṁ dhana-stambhair
asadbhir asad-āśrayaiḥ*

Saintly persons [sādhus] think of Kṛṣṇa twenty-four hours a day. They have no other interest. Why should people neglect the association of such exalted spiritual personalities and try to associate with materialists, taking shelter of nondevotees, most of whom are proud and rich? (Narada Muni to Nalakuvera and Manigriva)

ANALOGY ARENA



Kṛṣṇa is like the sun, and māyā, or the illusory energy of Kṛṣṇa, is like darkness. Darkness means absence of light; similarly, māyā means absence of Kṛṣṇa consciousness. SB 4.11.2 P

Touchstone creates many valuable stones and jewels but does not decrease in power. Similarly, creation occurs many times, everything is maintained, and, after a time, everything is annihilated—but the original creator, the Supreme Lord, remains untouched and undiminished in power. SB 4.11.19 P



In the deep forest it sometimes appears that there are big palaces and nice cities. That is technically called gandharva-nagara. Similarly, in dreams also we create many false things out of imagination. SB 4.12.15 P

Srimad Bhagavatam and all Vaishnava scriptures assert that devotion is the only quality that can please the Supreme Personality of Godhead.

Some personalities are mentioned in the Srimad Bhagavatam who were skillful, but because of being devoid of devotion, their so-called good qualities amounted for nothing!!

DAKSHA:

- He was the son of Brahma.
- Narada and other sages were his brothers.

In spite of having such high heritage and background,

- He offended Shiva, who is the TOPMOST Vaishnava. In the topmost devotee, he could not see ANY good qualities.
- Because of his offense, he received a goat head. He gave up his body, performed austerities for 5 manvantaras, and finally took birth as the son of Pracetas.
- He sang the Hamsa Guhya prayers which can award perfection. He also attained the darsana of the Supreme Lord.
- The only thing that he asked after getting the darsana of the Lord was to increase his progeny!
- He didn't get purified even after seeing the Lord due to his offense.

DHRTARĀṢṬRA:

- He was son of Vyasadeva, the literary incarnation of the Supreme Lord.
- He had a glorious step-father as Bhisma.
- He came in the glorious Kuru dynasty.

Yet,

- He always accepted the nefarious plans of his sons.
- He never paid heed to Vidura's guidance.
- He also desired to eliminate the Pandavas.
- Only at the fag end of his life, due to Vidura's strong preaching, he left home.

THEMATIC STUDY

The D's Devoid of Devotion

DURYODHANA:

- He was a cousin of the Pandavas.
- He was coming in the great heritage of Kurus.
- He had Balarama as his guru who taught him club fighting.

In spite of having such great association, he could never become a devotee. This is due to the following reasons:

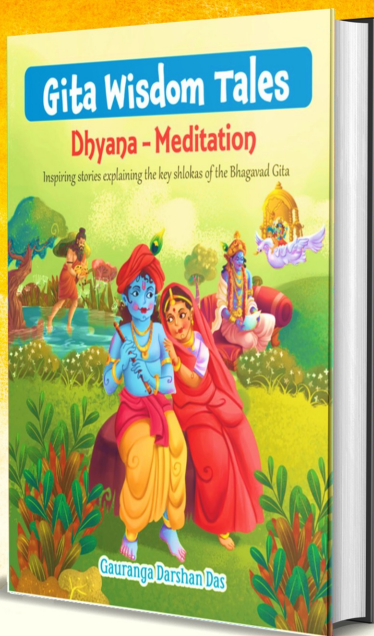
- He envied the devotees of the Lord.
- He was rooted in adharma.
- Vidura mentions him as dosah – "Offense Personified" in SB 3.1.13
- In association of people like Sakuni, his only goal was how to harm the Pandavas.
- He didn't recognize Krishna even after Krishna gave him Vishwarupa darsana. Moreover, he desired to arrest Krishna.
- His only desire in life was to see Pandavas suffer. And he was ready to go to any extent for the same.



10 Key Shlokas
of *Bhagavad Gita*
explained with
20 Nail-biting
stories from
Srimad Bhagavatam,
Mahabharata,
Ramayana &
other scriptures,
for Children



Spiritual Author Gauranga Darshan Das presents simple yet authentic answers to various questions on “Dhyana – Meditation” on the Bhagavad Gita shlokas, intertwined with inspiring tales & delightful illustrations to inspire Young Minds.



Om Books International | Amazon | www.gaurangadarshan.com

NOMENCLATURE

SB: Śrīmad-Bhāgavatam

CC: Śrī Caitanya-
caritāmṛta

BG: Bhagavad-gītā

BS: Brahmā-saṁhitā

1.1.1: Canto 1, Chapter 1,
Verse 1

1.1.1 P: From Śrīla
Prabhupāda's purport to
SB 1.1.1

To subscribe, please visit
our website

www.vidyapitha.in.

PUBLISHED BY

Bhaktivedānta Vidyāpīṭha, ISKCON
Govardhan Eco Village (GEV),
Galtare, Hamrapur (P.O), Wada
(Taluka), Palghar (District),
Maharashtra, India, 421303.

The Śrīmad-Bhāgavatam images, verses
and quotes from the books of His Divine
Grace A. C. Bhaktivedanta Swami
Prabhupāda are copyright of The
Bhaktivedanta Book Trust. Other
images are copyright of their respective
artists / photographers/ websites.

Bhagavad Gita Made Easy for Children

Inspiring Stories Explaining the Key Shlokas of Bhagavad Gita

Simplified Narration

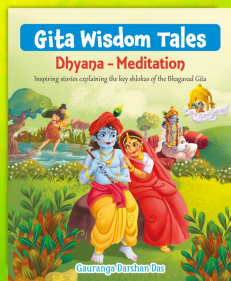
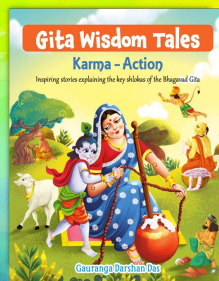
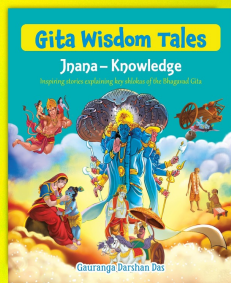
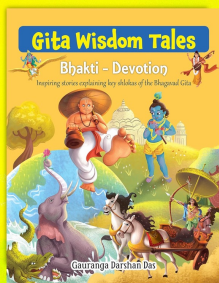
Vital Values

Captivating Illustrations

Practical Lessons



by Gauranga Darshan Das



www.gaurangadarshan.com | www.amazon.in | www.tulsibooks.com | tulsibookssales@gmail.com

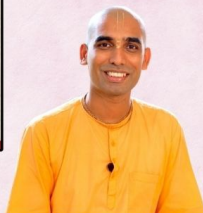
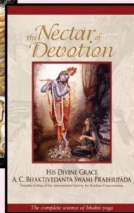
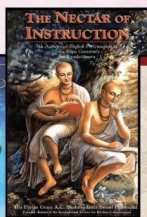
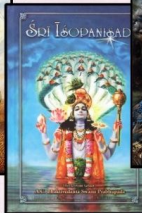
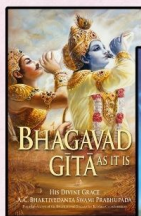
INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Founder-Acharya: His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Bhakti Shastri

English

Self-paced
Pre-recorded sessions

- Module 1: Bhagavad Gita 1-6
- Module 2: Bhagavad Gita 7-12
- Module 3: Bhagavad Gita 13-18
- Module 4: Sri Isopanisad
- Module 5: Nectar of Instruction
- Module 6: Nectar of Devotion



MCQ Tests
Open-book Tests
Closed-book Tests
Sloka Tests

REGISTER NOW



HG Gauranga Darshan Das

website: www.vidyapitha.in

Fees - 6000 INR

For Queries +91 8928073812

vidyapitha@ecovillage.org.in